1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

608 curing the opportunity to pasture his large flocks of sheep on the Tibetan grazing grounds. Similarly, a 648 Muslim will take the oath with a Monguor in order to increase and improve his wool and skin business by [282] having, within the territory of the clan of his Monguor friend, a protector for his business and a home at which to stay. The Monguor benefits by being able to stay with his Muslim brother for several days at a time when making trips outside of Monguor territory.

Another special application of the institution of sworn brothers will be noted when we come to the description of the trading caravans that travel into and through Tibetan territory, and of the fishing engaged in by the Monguors in the waters of Kukunor lake.

608 In contrast to the tradition in the time of Chingis Khan that after the death of a sworn brother his son might appeal to the surviving sworn brother, among the Monguors the family of a sworn brother who has died has no continuing obligation. The oath may be taken for a limited period and for the achievement of a specific purpose, and be terminated when the purpose has been achieved. The oath may also be formally terminated under other conditions. Thus, in one case of which I knew, three young men in the district of Tolong took the oath together. Six months later they invited an old man to become their "sworn father." A goat was killed and the ceremony was carried out. For three years the three young men were faithful sworn brothers and showed toward their "sworn father" the devotion of true sons. The relationship was publicly known. After three years, however, gossip began to spread. People wondered why this oath had been taken when the district was at peace. It was suggested that perhaps they had subversive intentions of some kind and that harm might come to the whole community. Eventually the chief and elders of the village summoned both the sworn brothers and their sworn "father" before them and ordered them to abjure their relationship at a ceremony at the village temple, in the presence of the whole community.

Among Monguor women the equivalent or partial equivalent of "blood brotherhood" is to become "dry sisters." This relationship is only between two women; it is not extended to a group of more than two. The two who agree to be "dry sisters" do not swear an oath, but present each other with a piece of clothing and sit down to a meal together. They visit each other at New Year's, on the fifth day of the fifth month, and go to help each other in time of sickness. They invite each other to such celebrations as those for childbirth and marriage.

PROPERTY AND INHERITANCE

428 The division of the inheritance is one of the most diffi-
596 cult of all problems in the extended family of the patrilineal Monguor society. It usually takes place when the grandfather dies and the sons decide to set up sepa-

[P. 1076]